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bravely and faithfully is to encounter obstacles and labyrinths innumerable. The general problem of philosophy is mother of a whole brood of problems, little and great. But whether we be numbered among its devotees, or their beneficiaries, we shall do well to have discovered, and to remember that philosophy is continuous with life.

RALPH BARTON PERRY.

HARVARD UNIVERSITY.

THE ETHICS OF ST. PAUL.

IN Christianity religion and ethics were interwoven from the very beginning. Whether the latter element were not the stronger, we may not stay to enquire. Enough let it be to point out its prominence. "*Eo religiosior quo justior*" one of the early apologists declares to be the standard of membership.

In the ethical development within the church no teacher counts for more than Paul. He was born with a craving for righteousness. The Jew shut out from politics and society, uneasy with a sense of something amiss with his nation, spent his energies in cherishing his religious aspirations by observance of the "law of Moses," a system of conduct which encircled and shaped all his activities from the highest to the lowest.

In this system Paul was bred up and served it with filial devotion from his youth. But the parent could not in the end provide sufficient sustenance for its nursling.

This code of conduct awoke in the mind of the young aspirant, both approval and resistance. It is the effect of all law, religious or social, in some stages of human growth. Whilst it remains outside the individual, imposed by authority, enforced by penalty, it may extort acknowledgment of excellence but it appears a harsh friend. It curtails freedom. It stands in the way of inclination and often rouses rebellion, so making matters worse. This effect was powerfully felt in a system of control so far-reaching as that of the Jews.

Paul's first idea of goodness, the keeping of the command-

ments, led to moral enlightenment at the cost of painful experience. He found himself divided against himself. He discovered morality to lie in the adjustment of two parts of his nature, the desires and the mind, the flesh and the spirit, the human and the divine.

In this struggle what could help to a successful issue? Conscience? Paul it seems rightly conceived this to be not an independent faculty but reason discerning between higher and lower in choices of action. This perception found in all men comes to decisive clearness by debate in the tribunal within. It was perhaps more serviceable to the heathen than to the Jew, who possessed an embodied conscience in his written laws. Yet written or unwritten it could only enjoin more often with "Thou shalt not" than with "Thou shalt." It could not rescue or reinforce the baffled performer in his struggle. Before success could be gained there must be a harmonizing of the inner discord, a subordination of Flesh to the Spirit.

Deliverance comes through a new conception of goodness. Paul felt as keenly as any modern writer the necessity of "good will" to give value to moral action. No amount of good works, duties performed at the bidding of law or conscience, could avail towards personal righteousness as long as they were rendered as a tribute levied by an outward authority even the highest, or for the purchase of personal safety. Only a man in the right condition could act rightly from within. The tree must be good before it could bear good fruit.

To attain this end Paul worked out his theory, of great originality in his day, of which the keyword is "faith." This I take to be the equivalent in religious phrasing of "good will," the attitude of soul towards God which creates goodness. The grasp of the divine which is the expression of the man's desire for it, gives a new quality to all his doings. They are no longer the fulfilment of commandments laid upon him by the strong hand of the Lawgiver. They are the willing outflow of his energies.

Law changes its nature, passes within and becomes the method of working out the true nature of man as well as the divine purpose. Man's welfare and the glory of God are one.

The new conception brings with it regenerative power, the "old" man gives place to the "new" man. This is the creation of the "Spirit of life" in Christ Jesus, a phrase which may be fairly paraphrased—the idea of manhood as presented in Jesus the Christ.

This rescued Paul from unsuccessful struggle, from domination of evil. It brought a feeling of unity. It concentrated the will upon one aim—the development of the man after the image of Him that created him. To work out one's own salvation was to attain ever more closely to the truth and completeness of human nature. This could not be done in individual isolation. It was only in the Christian company such development was possible. It could not prosper out of a social organism. By the give and take of society alone could all sides of the Christian character be drawn out and enriched. Paul advanced towards the more modern view of organic unity of society. His own was not quite so wide. It was true for him within the circle of Christian believers. There he saw the manifoldness of the Christ idea, working itself out in many men by mutually helpful complements.

What is the goal of this development? Now it is the perfect man evolved more and more completely by the growing advance of society. For Paul it was Jesus of Nazareth, no individual specimen of humanity, for apart from his historical existence he had become the type of manhood so completely that events in his actual life repeat themselves in the moral life of the Christian. He is the second man, a life giving idea renewing itself in all receptive souls. "In Christ," a favorite phrase of Pauline mysticism, looked at outwardly tells how the Christian man's activity moves within the circle of the Christ life, is inspired and controlled by it. The great moral endeavor is to attain more entirely to it on all sides, to grasp it in practice, to realize the Master, or rather to allow him to realize himself in us.

The individual with all his mutually assisting companions moves on towards the mark of his high calling, the consummation of human excellence—the full grown or complete man in an environment fitted to maintain him always at the highest

pitch of attainment. What are the features of the model man, the contents of the character to be achieved?

At first sight, to look for instance at the fruits of the Spirit (the Christ idea), the virtues of self-restraint and self-repression stand out most prominent. Indeed it is noteworthy that the few references (in Paul's letters) to the actual facts of the story of Jesus all point toward self sacrifice and service of others (Christ pleased not himself, etc.). Yet throughout self assertive virtues hold their place. In the claim for individual freedom and independence, in his favorite military metaphors, in his insistence on the duty of searching for truth, intellectual excellence—the fullness of Paul's ethics may be seen.

We find him saying, "Work out your own salvation," immediately after presenting a picture of Christ in all humility doing the will of the Father even to the Cross. It is a moral task then to be accomplished, the working out in themselves ("your own") of a like character.

In the same letter written at Rome where his mind, keenly responsive to all surroundings, must have come into contact with the popular culture of the day, he embraces for thought and action all that has been accepted as good by the many, all that has been approved as worthy by the wise, all that mankind has stamped for virtue by its praise.

The will of God, the means and end of spiritual transformation wherein we seem to hear the sound of a direct voice from heaven, is explained in the universal judgment of men, "what is good and acceptable and perfect."

Religion is morality recognized as the crown and completion of life. Be it for the individual or for the society the end is the same, "spirit, soul and body preserved entire without blame," "a glorious church not having spot or wrinkle or any such thing."

The very exaltation of Jesus the Redeemer of humanity represents the reward, we might say the result of his moral action, of his obedience, his unselfish humility, his unshrinking fulfilment of his life work.

This dominant ethical strain of the Apostle keeps him alive, makes him intelligible for us to-day, in spite of his Jewish ac-

cent, of his methods of argument learnt in the Rabbinical schools. His largeness of manhood appeals to us powerfully. He approaches to modern ways of thinking at many points.

1. In his endeavor to get down to fact for the base of his theories. He holds, for instance, Rabbinic views of the origin of sin, but he founds his argument on the actual condition of the Jewish and Roman world of his time, or on the facts discerned by looking within himself and recalling his own moods and conduct. May we not see the same tendency in the curious use of the sacred term "law" in connection with sin and death? We must not color this word with a tinge of modern science. It signifies authority, imperiousness of demand. Not only has righteousness its law, but unrighteousness too puts forth in a strange way its claim. Even the fleshly has its rights, shall we say? At any rate a power which it may push too far and exert a destructive sway.

2. In making the idea of perfect manhood the regulative principle of ethics.

3. In perceiving the necessity of the interchange by social union, of impulse, suggestion, and example, to attain this perfection in each part as well as in the whole.

4. In his hints of a progressive order in human development—first the natural then the spiritual—a process of evolution from the lower to the higher in the individual if not in the race.

5. In combining two strains of moral teaching, the Hebraistic and the Hellenic—the one thriving by self-sacrifice, the other by self-realization. These rivals, it is sometimes asserted, cannot form alliance. In Paul's writings, we find together utter self surrender to the will of another; ("I no longer live, but Christ") and the straining activity after perfection. These two not merely live side by side; they work in with one another; partners in the same business. In this mysticism man does not lose but rather finds himself in the divine.

The sacrifice of the false, anarchic, sense-bound, makes way for the reign of the rational and spiritual self; for be it ever remembered, conformity to Jesus Christ was for Paul the realization of the true man after the divine pattern.

Close as was the union between religion and conduct in the mind of Paul, we do him no wrong, rather set him in a truer light, by taking apart the ethical part of his creed. It forms the backbone of his character, no less than of his theology. The passion for righteousness of his early days never ceased to burn. It glowed with purer, stronger flame, the longer it burned.

His conversion marked a change of belief and method, not a change of purpose. It was a new start in the old direction. He held on in quest of that betterment, the dream of his youth, which his Christian faith, bringing within reach, helped him to realize. And still we hear him in his later years, crying with unabated eagerness, "I press forward."

R. BREN.

BIRMINGHAM.

BOOK REVIEWS.

STUDIES IN POLITICAL AND SOCIAL ETHICS. By David G. Ritchie, M. A., LL. D. Swan Sonnenschein & Co., 1902.

This book is a collection of eight papers all of which have appeared in some form in print before. Several of them have appeared in this JOURNAL, while some have been published separately as pamphlets. With few exceptions they were in the first instance written either for ethical societies or for societies with similar aims and of like popular constitution. The essays are therefore primarily intended for persons whose intellectual habits and aims are practical rather than speculative. The author states in his Preface that "anyone trained in philosophical studies who may look into this volume may, perhaps, have to be reminded that the essays and addresses, from the circumstances of their origin or first publication, are 'exoteric discourses.'" From the explanation which follows this description, it would seem that the author's aim in these chapters has been twofold. He has sought to steer clear of discussions on the philosophic basis or first principles of ethics and, on the other hand, to reach conclusions of practical value from premises with regard to which there is general agreement. Dr. Ritchie has realized his intention with complete success. The premises which he assumes as points of departure are